

Jose Villa TAPE FIVE

Question: You mentioned earlier you experienced some prejudice by those here in San Jose because of your wife. Was there anything else?

Jose: Well, it was.. when I say I experienced prejudice, I think it was not necessarily just prejudice, I think, in some ways it's jealousy, in some terms, it's lack of understanding and a bunch of other things, but..., I think I experienced some objection, for instance, because I was an outsider to start with, I was not a member of this community to start with. And it's always hard for an outsider to be accepted and ... So, it's not totally just, I guess ???? adjectives, whatever. It's a matter of newness in a setting. It's a matter of having to prove oneself. It's a matter of gaining respect. It's a matter of learning about peoples experiences there and respecting their way of doing things, their tradition and their history, customs. Cause all of us even though we call ourselves Chicano have different ways of expressing ourselves and it's a matter of gradually gaining acceptance out of respect and understanding ones work. And that takes time, takes patience.

Question: How did you deal with your own emotions? Because of this?

Jose: I also needed to be patient. I also needed to reciprocally, in terms of acceptance and understanding. I also needed to learn. And that peoples expectations.... you can't expect all people to expect the same things and so, we just have to find out ??? time and talking and developing relationships and backing off when you need to back off and not stepping on peoples toes and things. But it's a matter of time; it's a matter of time, of ???? , of development.

Question: What is your wife's name and the names of your children?

Jose: My wife's name is Claire; as in St. Claire. Her maiden name was Prescik which was an English name and she was born in Ft. Madison, Iowa in 1933 and she was one of five children. She had a sister who died of a tumor, real young and so she grew up being??? in a family of four - a midwestern family. She grew up in Chicago, she was born in Ft. Madison, but, her father worked for the railroads, Santa Fe?? Railroad in Chicago. Her day was transferred out to New Mexico because he had TB and the Santa Fe Hospital specialized in ??? and he was a machinist and he worked at the shops in Clovis, New Mexico. My children were: the oldest is D??? , born in 1956, He was born in Lovington, New Mexico. I was working for the Farm Bureau as manager of the Farm Bureau tried to organize that. And then the second child was Marie Luis?, named after both of her grandmothers, Marie is my wife's mother's name and Luis was

my mother's name, so there you get combining the cultures. And Marie Luis is my Doctor; she got her M.D. from Stanford University and is now finishing her residency at ??? and is expecting her first child, our second grandchild. And then Christopher, he also is the third one, he just got out of the Navy after six and 1/2 years in a nuclear submarine and got a job that moved him to Seattle. He has no children. And then there is Gregory, he came here to San Jose State, he's in computer industries. He's in middle management. And there's Virginia Guadalupe, was also a Stanford graduate; got her law degree from Bolt Hall in Berkeley and is now doing constitutional law research in civil rights in Montgomery, Alabama under a Federal Court judge and then there is John Francis and he came here to San Jose State and John is now also with a computer firm up in ??? and then there is Joseph ???? named after both my fathers. He also graduated from Stanford in Human Biology. All of my Stanford kids were graduates in Human Biology. But, he is working for an arts graphics firm in Palo Alto. And he now wants to be an artist. So he is coming back to San Jose State to get a degree in Fine Arts. And then my baby, Angela Claire who is twenty years now is a junior at UC Irvine and she is now doing her junior year of study, (Spanish), in Mexico City because she wants to be a bilingual teacher. So those are my eight children.

Question: Where do you feel the Chicano movement is today, or is there one?

Jose: I think that you have to understand movements. By movements you just ??? a bunch of people demonstrating publicly and hollering for justice that's one thing. Or hollering that table grapes not be bought or hollering that there is ??? Santa Clara housing. But, I don't think that is what the movement is about these days. I don't think it's about demonstrations. I think the movement has reached some higher level of sophistication in that there are better educated people who are now asking questions around policy matters; around the fairness of laws, around the qualifications of people who have to know how to serve all people. Chicanos are qualified to do that. I think it's a matter of the movement is very much alive and ??? some of us, ??? here talking to you about having a position of not only a full Professor without a Ph.D., for instance. I'm not a Ph.D. I have two graduate degrees, but, I'm a full Professor. The movement is about helping me get to this point, but, also helping me get the kind of respect that I need to myself move other things, because now, I may not speak as the leader of a large community group out there. But, when I speak, I am listened because although I may not be representing any particular group, I am representative of matters that still need attention of Chicano. And that's what the movement is about. It's about people like me, like Sophia Mendoza, like Blanca Alvarado who may be in positions to be heard here and there, but it's also about people like Maro??? Chavez, like the Director of the San Jose Airport, whom I've never met but is a Chicano for instance, who now occupy responsible positions and who are

respected because they not only are Chicano, they are highly qualified to be top managers or in key positions, but, also happen to be Chicano. And I respect them for what they are. So the movement is about respect for those of us who have made it to certain levels of influence or status and still staying in touch and still checking with each other. And it's about our former students that I mentioned earlier that have all achieved some degree of success and are still meeting on some nights to talk about what's happening with affirmative action or the City or San Jose State or with what can be done to help another group of people here, be they students, be they people in the barrio, be they whomever. So the movement is about ??? ages. It's about coalition; it's about strategic relationships. People understanding regardless of where they are or who they are or who they interact with that they can make a difference when they come together with other groups, on other matters and in other places. That's what the movement is like these days. It's about knowing we have elected officials in Sacramento and in Washington, D.C. and knowing we have businessmen here in San Jose and in other parts. Knowing that we can raise monies to provide scholarships to our own students. That's what the movement is about, knowing that we can impact public policy and social policy. That we can help create laws that benefit not only us but other people.

Question: What is a Chicano or your definition of one?

Jose: I think that in simplest terms a Chicano is the off-spring of Mexican parents. By that I mean, you can either be a Chicano who was born in Mexico of Mexican parents and settled here. Chicano could be somebody that was born in Mexico and came here with parents and was raised here and became identified with the local Mexican-American community. Or it could be the off-spring, like I was the son of Mexican parents and was born in New Mexico or it could be, to me anybody, quite frankly, that understands that the Mexican people, the Mexican-American people have been an oppressed group in this country and have suffered a lot of injustice and anyone who fights for setting things right, for justice towards Mexican people, I think that person could be a Chicano. But, primarily, I think, I see it as the children of Mexican parents. Now the other thing about Chicano is that I think it is a term, for instance, when I was a child if there were new people from Mexico that settled in our neighborhood, we ????? are they Mexican or not? But, the term came back later as a result of a lot activism on the part of students especially ???. To indicate activism for justice, student activism and militancy, for justice. So a Chicano, I think, a lot of the Mexican people is a rabble-rouser and a lot of the Mexican people ????? well-off ??? black-back, ??? maybe more than the gringo is. But Chicano to me, I am a Chicano because I believe, I want to be identified on my terms. I want to define what it is I represent to me and my family and to my community and I want people to accept me for what I chose to be not for what they want me to be. And I chose to be identified with

people that are reminding the dominant society that things are not all right for a segment of society. And that's the Mexican-American people, the Chicano. That's why I am a Chicano.

Question: From your own perceptions, how do you feel the Anglo society see Chicano?

Jose: They see Chicanos in a threatening way; threats to the stability of the status quo and I think that the people who really appreciate and respect what the Chicano represents are very few, quite frankly. I think that a lot of people feel threatened because they are not able to relate to the experiences of the Chicano people. And to the values and experiences. If you haven't been part of a Mexican family, if you haven't been in a barrio, if you don't have the religion, if you don't have the family cohesiveness, if you don't have those things we value as Mexican Chicano people, and your values are somewhat different and your experiences are not the same, then that would tend to have some people question why we are different when we are Americans. So they don't see value in the experience of a subdominant group that can be of value to the dominant society. And by that I mean those values of family, of religion, of culture, of history, of language that we hold dear.

Question: If there was a Chicano movement today as in the past, what direction would you like to see it go?

Jose: I think in terms of empowerment it would be to really get a lot, on the one hand to get a lot of organizing going that would have the Mexicanos assume ownership of the churches. That would have Chicanos assume ownership for resources close to the ?????, and also to ask and get the resources that we need at the neighborhood level and for family kinds of ??? and development. I would focus very strongly on a lot of social and community development kind of things which means stay close to the neighborhood, stay close to the people, stay close to families and build on the strengths, bring about some empowerment kinds of activities, by that I mean let the communities and the neighborhoods and the families understand that through organization, organizing, planning and research, activities together, that they in fact can assume ownership of local parks, local libraries, local recreation centers and when they don't have them to approach those people that have the control over budgets to get them there, to understand their rights in terms of, those of us that know that for every 1,000 people there ought to be a small center, or swimming pool and things like that... tennis courts, I guess it would be to educate the community about those things that are being made available to any citizen's group, but that the community doesn't know about or doesn't understand the rules and regulations and policies that in fact state what they are entitled to and so what I'm saying is that part of the empowerment would be to let them know that they are entitled to certain basic amenities or services and I would have them go after them and then control

them. By that I mean that if they built a library or recreation center that then they would also formulate like a, library committee, recreation center committee that would hire the people that work there and they would have to be that understand the language, the customs, traditions and that as much as possible live in similar areas or the same area. In other words I'm talking about a lot real affirmative action kind of things that the people could carry out in their own behalf. It's a community development model. Where they understand not only the basic needs, but that they understand how to research the resources that are needed to meet those needs, how to get them and how to control them. And starting from that then the same thing could apply easily to schools, school boards to representation on city council, Board of Supervisors, or the State level. Because out of that would be an educational process of empowerment that would have the community understand precisely how to express those needs in terms of rights or obtaining the resources to meet them and in using the resources to further empower themselves to determine who could best serve them or who could best represent them. It addresses an educational, economic and political point of approach and simultaneously.

Question: Do you feel if by chance or design an issue arose that you would become as active as ... in the past today?

Jose: It's as I was telling somebody the other day. 57 year old legs aren't able to run as fast or not as spry as when I was 27 years old. So thirty years makes a lot of difference in the physical, stamina situation. But I think that... I don't think that I would become involved in the same way as in the past. I don't think I would want a leadership role. I think I would want to apply my new role as educator as teacher to help people understand what they could do and I have done that with some groups. I'm going to be speaking for them because I'm bilingual at the City Council or the Board of Supervisors ???? I cannot do that because I'm no longer the leader in the community, but, I can help train on how to identify spokespeople and how to develop your presentations and how to go about making your presence felt at these different places. So that's an educating role and that's probably the role I would play if an issue of any kind arose, ??? to help focus on an understanding, on researching on educating, on ??? steps, on evaluating what it would take to carry on an action.

Question: What do you feel it would take to start the movement again today? As in the past.

Jose: It can't be as in the past. Because the past is past but in order to reformulate or to formulate some action approaches on the part of the Chicanos, I think, all it's going to take really is to bring home to the people themselves what it is they face and then help them face up to it. I'm not sure that there are issues

that are strictly going to say, well, education is an issue, for instance. I don't see parents and others picketing or taking their kids out of schools. What I see instead is maybe helping parents get on to the school boards and us getting more teachers and then joining with people we have... the strategy now in the empowerment sense of taking over resources and redefining and ???? ourselves instead of confronting people to do things the right way when they are in fact not capable of doing that. So we have to develop that capability. So I think in strategy is more of an empowerment of ourselves to take over resources and to control those resources to help our children or ???? we ??? our health problems, we made our housing problems, whatever. On some issues like housing that we've seen here I think it's a matter of how empowering ourselves to coalitions with others that also show common concerns and common needs and that can through our leadership, we can bring together coalitions of different groups that would address, say, the housing issue which is a very big, big issue and which the city has, and other governmental bodies have to address on a policy and legislative level and provide adequate funds and change policies about. So the Chicano cannot confront say, the powers that be, just more Chicano housing, but, Chicanos can join with advocates for affordable housing, say, and get more affordable housing to which Chicanos can avail themselves, so there are several strategies that have to be developed.

Question: Do you believe that those types of coalitions can work?

Jose: I know they can work. I've seen it work here.

Question: At San Jose State or Community?

Jose: Both. Let me tell you how. Just to give an example. When the Redevelopment Agency decided to build a convention center, it's going to be dedicated here pretty soon and also a high tech center and the Children's Museum and all this land down here where there were a lot of people, there were about 200 families, mostly Mexican, Chicano families, Mexicanos, that had to be relocated, so when that happened, Sophia Mendoza was organizer at family service came to me and said, Jose, they are going to through out our people and they are doing terrible things to them and the people don't know what happening and we ought to do something about it. I took an undergraduate organizing class, mostly gringos by the way, which with Sophie and Joe Graham, we helped ??? understand the nature of the problem. And we did a little community survey to find out if people understood what was happening to them. We were out there with the students, Sophie and me and Joe Graham. We collected the findings of our survey to show that people didn't know what was happening, also that the city was offering them a maximum of \$4500. to be relocated and that a lot of them were just being almost thrown out by people that bought their

houses from the city and then threw them out. So in the meantime, people getting rich because they would pay \$100,000 for a house and sell it back to the City for half a million. So we did... my point is that we did research, we got our survey, we found out what the people knew or didn't know, we got the people to meet to discuss some of these matters. We shared the information back with them. We told them.. we did research on the rights, on policies, on housing, on relocation that even the city people didn't know existed. And as a result of all the involvement and intervention what happened was that the people got organized, we went before the City Council, they sued the City Council, they got a Grand Jury investigation, they had an audit of all of the books and through all of that people got \$12,000 and ????? , as a result of empowering most of the Mexican families. Instead of an average of \$4000. there was a lawsuit, as a result of the lawsuit they settled for better than an average of \$12,000 per family. That's a hell of a difference. Secondly, two major city policies were changed. One major city policy was that there would be additional monies devoted to lower income housing development loans because part of the suit was, there are taking people out of their home, but, there are no homes that they can move into that are affordable to them. So the policy was made to put more money to make more housing affordable for them. And the other major policy was that when the City decided, no more ??? income housing in the downtown area, we reversed them on that policy and for every low income house they took down, they had to provide another

lower income housing need made available in the area. But the third major development out of this was that a city housing department was created with additional monies to look at provision of affordable housing, but in this process, the city has to hire more bilingual staff; it had to outstation people in the neighborhoods that are being effected by this. They had to provide health kinds of.... housing was being torn down, but not the rats and the mice would flee from one house to the next house. That was terrible. There were things that they had to spray when a house was being torn down so that the dust would not pollute the area around there. There were safety precautions that had to be exercised in the children's presence in the area. Additional safety crossing guards, additional safety measures, a lot of things happened and that came out of not just the people organizing themselves but organizing a coalition of fifty groups and organizations to put the heat on city hall ??? they were making it on those people that were powerless to do anything on their own. What I'm telling you is that there was a partnership between students and an agency and later on through the coalition that put the heat on city hall and brought about a lot of very major changes in the city.

I think the bottom line too, a lot of what happened is that throughout the process, part of the role I played was exactly to meet with Mexican people, I met with them for a half-dozen times to do leadership training, so that they knew where to do and look and how to work with students and how to do research

and how to approach city hall with the planning, how to take it to the Grand Jury, how to work with other groups. The key thing being there was leadership training that took place and the key leadership for maintaining a movement of participation of people and empowerment rested on Chicano leadership, so the key thing that it takes to make coalitions work for our people is to make sure that we train and put people into leadership positions. So that they understand the rules, hold themselves accountable and understand how to work with others as well. Where I've been holding leadership spots is very key. Very, very key.

Question: Is there anything else you would like to say about the Chicano movement past or present?

Jose: I think all of us dreamed impossible dreams and we fought unbeatable foes and we're still doing it some of us in different ways and I think that when we were young and were willing to go out and fight the good fight out on the streets or wherever the fight needs to be fought. We got a lot scars, because we got a lot of cuts. So like the old warriors when you go into battle, you don't want to be cut in the same place. You protect yourself and you learn how to enter into battles. But hopefully other than the idea of fighting battles in the streets and getting scarred, we can pass on to the young Chicano, the young people that can take over the movement is the not only hope that the ability, or instill in them the confidence of their ability to not

question why people in positions of authority or power are not been adequately responsive to the people of the community or the Chicano. But for us to put them... that they can take over those positions that as administrators or presidents or elected officials, that they because of our experiences will learn that not only can they make a difference for improving conditions for the community and going ahead and understanding that a group in community constantly bugs them about inequities or injustices, but they will be able to not represent them, but be representative of a people who have the right to be heard and to be addressed with adequate resources and with justice. In that process they will have learned another valuable lesson and that lesson is that the interactions and the positive things come out of respect of who one is and ??? and ??? one's priorities. And that that respect would engender in terms of the nonChicanos, similar respect and not because a Chicano might have a title of President or lawyer or doctor or whatever, but because of respect and that those of us that make it to whatever positions of authority we enjoy would not abuse that position to not be responsive to our community or to any other group or to treat them badly because our people were treated badly. We cannot revert to the oppressive behavior that was practiced on us. We have to by our example show that our history is not one of taking over positions of authority or having power to exercise and abuse that power, but, to help people including our own. But I remember my father telling me when I was a child and I don't know whether I understood it or that I

need to understand it even now, but, he said, (Spanish).....your respect, your arms to work with, and your health to accomplish anything you can. I've tried to pass that on to my children what my father told me. He also said to me once, (Spanish).... so in other words, this idea of respect, my father almost spoke like in parables, my mother taught us a lot of respect. The most valuable lessons I learned and those principles that have guided me, I hope in my work have come from my parents. And the most important titles that I like are titles of husband, father, brother, ??? and ??? in other words they are the family ties that bind. And if you happen to pick up one of the titles, such as administrator, professor, that they are not the most important things we value. And so when I speak of respect, I think I'm talking about respect in our background, our heritage, our families, so that to our family, it's the most important avenue to pass on those principles, those lessons that can be transmitted even ??? to my children; their mother is German and Irish and I'm Mexican Indian, Spanish, whatever, but they have no trouble identifying either as Chicano or Irish or German. They have no trouble at all, but they're committed. All eight of my children are totally committed as Chicanos to keep working for what they believe they can do for our community.

I think that building a program, I've been talking about institutional lack of response and resources, something I've got to say is that sometimes we hurt ourselves too. It's when,... it's the old coconut syndrome where we have a Chicano that's brown

on the outside, but white on the inside sort of thing and when we have one and they agree with the administration, they carry stories to the administration about meeting the academic standards or this and that, or they become snitches, or they become detrimental to what to what it is the group decides and then that subverts a lot of the work that we do as a group. Because if it's one of our own that says, I agree that that's not right and they side with the gringo that's in charge, that kills, that's enough to kill any assistance or sympathy or willingness to help in any way. But, I'd like to say is that some persons, no names, out of some well meaning intent on the part of some Chicanos here, our school, the School of Social Work, has suffered, but, also MAGS suffered, but, I think the School of Social Work more. And as example, I was hired back at the School of Social Work after having been very active as I said as Director of MARCHA for six years, I came here because I was really, I really wanted to make a change back here because I needed to reflect on what had happened and I felt that in that reflection, I could teach students what I had learned from my experiences and ?????, focused on the Chicano community. Having to do with housing, education, employment, affirmative action, bilingual education, and so when I came here in 1979, Armand Sanchez was the Dean, the first thing, one of the very first phone calls I got was from the President of the University, Gail Fullerton, and she called me in to talk with her and she said, I would like you to be the Acting Dean of the School of Social Work. I hadn't been teaching... I'd been active in the community

and mainly very curious to know why all of a sudden she wanted me to be the Acting Dean. She said the Dean, who was Armand Sanchez, had resigned. He was under pressure.

Question: Do you know why?

Jose: Yea, I don't want to discuss it. Anyhow the point was that all of a sudden she decided to remove the Dean. And that she wanted me to be the Dean on the interim basis and I didn't feel good about it. Because, he had not been told about it before she told me. Neither had the faculty. But her explanation was that if I did not take the Acting Dean, she would have to bring in someone from outside and that that might be more damaging and might even kill the School again if I didn't take it. And then she rationalized. Her rationale to me was, I know of your reputation and that reputation was to get into conflict, to help settle things and to negotiate a way of continuing and things like that. So I took it. And the reason, I'm mentioning that is I was the Acting Dean of the School as soon as I got back in 1979 for two academic years, 79-80, 80-81. And there was a polarized situation here in the School between faculty that wanted to just prepare social workers, get away from our organizing stuff and prepare social workers to be therapists or clinicians and that was part of the big (Spanish) and that's part of the reason, I think that Armand got caught into some stuff. But he wasn't able to resolve that issue in some ways, and not only that issue, I think there were other things that happened

but I'm not at liberty to discuss them. I was given information very confidentially. But be that the case, I became the Acting Dean. And my job again was to try and get faculty to work together and students and everybody. And some of the Chicano faculty resisted my being here too. They were pissed off because they saw me collaborating or being in cohorts with the president of the University to get Armand out of the role. I didn't know nothing about it until she called me and said, this is what it is. So I couldn't ??? confidentialities on what she told me to the faculty, so that made me suspect and it was a difficult situation I was in. I did call the faculty together. We went through a conflict resolution process and got that shit out on the floor and dealt with it enough to where the majority of the faculty then came together and then we got into the whole idea of recruiting for a new Dean. We got a Dean who was a Chicano Dean and got another Acting Dean that had a heart attack and she left. Then we got a Chicano Dean that lasted one year and then he left because he said he couldn't find decent housing for his family at a price he could afford with the salary here. And then we had to recruit for a Dean over again and that was Andy Dieppa. I wanted to say that the School of Social Work has not been free from conflict, curricular questions or the type or product we should produce from here to go out into the community again. There have been other conflict situations like we did away with what we call the Spanish Oral Requirement where all students going through here had to take a test in Spanish to pass their proficiency. Everybody had to be

somewhat knowledgeable and proficient in Spanish and that was a faculty decision. I didn't vote for it; I disagree with it but, I came out on the short end and that part of conflict resolution too. But, what we negotiated in place of that Spanish requirement was a Spanish certificate and the Spanish certificate was negotiated with the county welfare department to where they told us about their requirements and standards for hiring bilingual workers, Spanish speaking social workers. And so we took that and we developed again it into a kind of a test here for students that are fluent in Spanish, so that it certified people that get paid extra money to be bilingual social workers, so we got quality instead of quantity as a trade-off.

Question: You mentioned earlier about the dissenting faculty members, those who were opposed, against the group? Why did they feel the why they did?

Jose: Well, some Chicano faculty think that like the guy that wrote, "In Hunger of Memory", they think that we should not discriminate against Chicanos or nonChicanos on the strength of whether a Chicano can speak Spanish or this and that. And that everybody should have the same education. And that if you're smart enough and if you are dedicated to your community, you will develop your own abilities to serve that community with the skills and knowledge that are standard for quality social workers and that the other stuff you can pull in or bring in to help you be an effective social worker. In other words, it goes

with a game plan of universities that don't believe in affirmative action or bilingual education or directing your resources to just one segment of the community. It goes with the thinking that you should prepare thinkers and actors that can on their own then make it through the process and then on their own have to make a decision on how they will serve the community. It's kind of a ???? mentality.

You neutralize them by being able to outvote them on issues, curriculum issues and other matters. But then you feel strongly enough about them that you can get other people to support and that the politics of internal faculty conflict resolution.

Question: What I'm curious to know is why they would even think that way to begin with?

José: Why is there this Klu-Klux-Clan shit that we are looking at in the papers? Why in this day and age, after Martin Luther King and Chavez, do we still have to put up with that? Why do we elect a person who is the former Klu-Klux-Clan wizard? Duke? Among ourselves, we have people of that mentality. There's saints and there's sinners and some of us are one or the other and some of us are both.

Question: I just can't understand it. I'm sure they had the same prejudices growing up as children as everyone else.

Jose: I think that it is important to understand how one uses one's position and I think that, going back to the ??? with the student's that I had, and in terms of quality for the program, that conflict with those students in MAGS was a result because I said, Look, in this institution, if we don't do this the right way, they they are going to say, it's a Mickey Mouse program and we'll kill ourselves. So you have to show what you know in academic terms, show research skills, show documentation, cite your sources, do those things that have to be done and graduate students have to do in this kind of setting to legitimate our presence and so we negotiated their retaking the test and they did it and it went fine. But we documented the fact that ??? students knew something and they knew it well and that was the stance I took. I wasn't popular for awhile but, later on it was respected. So the same thing applies to this program too. Even though we have to center and we have contradictory or opposite viewpoints, those of us that believe strongly enough have to use our positions of leadership or our own individual power and convictions that are shared by others to prevail on behalf of our people. And that takes a lot because people don't understand about... it takes a lot of extra hours. It takes being away from family; it takes a lot of talking. It takes a lot of dedication; it takes a lot of stick-to-it-tive-ness. Just hanging in tough. So I'd like to say that some of us have done that but, to do that it takes again working with the people, working with the students. We've developed student associations. We've developed community groups, support groups. We work hard,

how can those of us that don't have Ph.D.s or that don't have those skills, can devote a lot of our time and energy and expertise to the community we serve, have time to do research and to publish papers and to publish books. That's the weaknesses that are perceived by this institution which expects any professor that going to be promoted to full professor to keep up a publication record, to do research that's been documented. It takes a lot of convincing above and beyond what this university gets in term of products, published products, articles, books, etc, research, to justify, legitimate your presence. Some of us have done all of that and some of us have done it without the Ph.D. and a lot of people don't know that.

Question: It's not that they don't know it, I would imagine that they just don't wish to recognize it.

Jose: Right, I just wanted to say that because a lot of us have ... there's a lot that hasn't been documented that I hope you get from other people interviewed. What specifically did you do to help the community as a professor here or as a student here.

Question: That's one of the reasons we're doing these oral interviews. From your perception what was the impact of the Chicano movement on the local Chicano communities?

Jose: There were several important things that happened. I think that probably, it helped to educate many different segments of the Chicano community about what was going on. What was going on in terms of how their lives were affected by social services, by education, schools, police, health services, housing, employment. A lot of the people.... so, there were several things that happened; I think along with the fact that we raised the consciousness, meaning the not only the awareness of different levels of the Chicano community about what was going on in the broader community, something else took place, I think that out of the activities of the push by some of us that were in different groups confronting things like ????, Mexican-American Affairs Committee and MAGS, the Chicano employment committee, some of us circulated on all those levels, so it started linking different community organizations together and linking not only in terms of just, say, talking or communicating or sharing information but, in working together and working together on different needs and problems which ??? by using different groups and constituencies to start better understanding and tackling those problems and dealing with them in an organized way. There were some things that the ???, like Affirmative Action and we were concerned about too, internally at San Jose State but, externally in the school districts, so that the ??? and through the networks we got ??? students at those meetings for those meetings where those issues were being addressed along with community people, so it started bringing us closer together and it provided us here at

the university setting with opportunities for having students understand from the reality of things that were happening out there about why it was important for them to get better educated in here and to go out there with the right credentials to get into better positions to help out in the community more. The payoff has been in the... Mario Chavez... who was part of this... used to be a student here. Now he's a ??? . Juan Martinez was a student here. Now he is the Vice-Principal at Andrew Hill High School and he's competing for the Superintendency at Alum Rock High School. Mr. Garza was a student here, now, he got a key position with ????. Umberto Garza was a student here, now he's with the legal aid society, a manager. I can go on and on. There are students that were here, that are now lawyers, that are doctors, that are businessmen, that are professors. So, regarding your question, what did it do out there, well, it gives an opportunity to work with other people, more important it helped us to develop students here to understand the responsibility they had for social needs, for social concerns. To get some tools, ?? develop some critical thinking, not just reacting emotionally to matters, but using emotions to react effectively. There was a coming together, a growing together. A learning together and making a difference together.

Question: What impact or new perception did the Chicano movement have on nonChicano communities?

Jose: It had a couple of impacts. To let them know we were here. I have a friend named ????, that passed away, but, worked for the Carter Administration and she was a lawyer and she was an activist in Phoenix and throughout the Southwest, and one article she wrote she mentioned that Mexican Americans were the best kept secret in the United States so, part of our coming together here and making our presence felt, certainly brought us out of the closet in manner of speaking. We were hidden, we were not a known entity. We were no threat to anybody and we were under control by by the system. By the practice of injustices. One thing it did was it certainly made our presence felt. It developed leadership in our community that addressed the challenged the leadership in the broader community, the gringo community about what are you doing about the social injustices that ???? responsible. And so, I think it gave us confidence in approaching people that we thought were not approachable, like corporate heads, or the City Manager or the Provost. It gave us a lot of anima to approach those people and to let them know that we were less than satisfied with how they were using their power positions to help us out. It was an educational process, more than just informing them, challenging them, or confronting them. There were a few here and there that responded and that's all it took. Once you start getting the attention of key people then you get the attention of the press. When you start getting the attention of the media, it reaches a lot of people out there, both Chicanos and nonChicanos. By tapping that resource through our

developing confidence, it got the attention of the ??? we used that an an effective informational ???? community we couldn't reach and we had the resources to reach. Like ???? , ????? committee, a lawsuit with MACRA, and our Confederation and Chicano groups raised questions about hiring teachers in certain districts or the need for bilingual education or the need for affirmative action in the city, police dept. We started making our presence felt other than whatever resources we had, meaning that then you learn how to use the other as things. That was very import.

Question: Were there ethnic allegiances established with other minority groups.

Jose. Yes. ???? , I was the Chairman of the Cops Committee??? , Committee Organized for Public Safety, under the Conferdation of the ???, the co-chairman was Henry Gage who was the president of the NRACP. Then one of the executive committee members of that COPS was a member of AIM, the American Indian movement and the other thing, we had the Woman's Alliance representative, ??? part of ??? . When you speak about other minorities or relationships with other groups, yes, there was. That was a specific instance and a very key community issue ??? came together. There were other instances of coming together, but of course, you'll hear that there were problems of conflict, problems between Chicanos and blacks on this campus or EOP.

Question: What kind of activities took place between these people?

Jose: The COPS committee was confronting City Hall on police brutality. There was also, through the house and services center where much... there was a study made about discrimination in housing against blacks and minorities, Chicanos and there was a press conference that was called and that report was released by MACHA, NAACP and other groups. There were instances of education and housing where we came together. So there were efforts and activities that brought us together.

Question: How were the institutions impacted? The Church?

Jose: The church, we hit for not having enough Chicano priests and the community involved in making decisions on what was happening with the Churches. So part of what happened to the Archdiocese of San Francisco and I served on the Archdiocese and Board of Education for San Francisco and talked directly to the Archbishop and later on to Archbishop Quinn and later on to Bishop DuMaine who became the Bishop of this Diocese for one thing we pointed out that we needed our own Diocese in San Jose because San Francisco and a lot of what San Francisco is all about is not about what the Chicano community in San Jose is all about so, we felt we needed a diocese of our own and we felt we also needed a Bishop of our own and there are so few

Chicano Bishops that we couldn't get one, but, at least we got DuMaine who speaks Spanish and who, I think is somewhat sensitive to the needs of the Chicano community. Our presence was felt to the degree that when the Church created the ??? program they reached out to make sure that a lot of the first ??? of deacons, were Chicano deacons. I was asked for instance. I was asked.

Question: Did you become a Deacon?

Jose: Yup, and I refused. The reason I said I didn't, I was President on ?????, and I'm doing that already. I'm helping the poor.

Question: How was City government impacted?

Jose: City government was impacted in ??? ways. Either impacted legally because we entered lawsuits against the city, in affirmative action in the police department in just hiring of administrators, ????? top people. And for a lot of the activities, ??? Chicano employment committee, I think we opened up a lot of job opportunities for the City of San Jose. On a parity basis, regarding the number of people they hired at top administrative positions and then management positions and in clerical or staff positions. They ??? pretty good. But that presently, have to happen over an evolutionary process that had us hitting them and raising questions and pressuring that we kept their

awareness active and responsive and then we had a pay off, we negotiated how they could accommodate the hiring needs of Chicanos. You have to put the heat on and keep it on.

Question: Were the educational institutions impacted?

Jose: I think that's been the toughest nut to crack. I worked in institutions in many professional careers and I've worn different hats including working with an educator in San Jose Unified School District, but there is no more highly controlled or inbred system than the educational system. It's run by the white man, mostly for white students with white values and they've been the most resist to change. It's been the toughest nut and it's almost ironical, supposedly educated people are the most, easiest to talk to. They have been the hardest and the most arrogant in their responses.

Question: Why do you feel that is so?

Jose: Look at the track record on who the Superintendents are and who the school boards are and you only see it very recently, only very recently do you see any measurable changes on school board membership and the amount of Chicano teachers, administrators, and involvement of Chicano parents in school matters. We're still behind in that. Much farther behind than with the City. In the hiring practice that's going on. And this institution ????? same way. Just last night, I spoke to a class of

graduate students in the ??? School of Education, there were maybe two Chicanos out of twenty. That's not very many. If they consider that right now over half of all the kids in our schools are minority kids, the biggest percentage of them, 38% are Chicano kids, then last night, it would take 3 out of 28, that's not 38%.

Question: But why is it so hard to crack into?

Jose: It's ????? school system.

Question: What do you mean by that? Institutionalized racism.

Jose: That people who are there in charge, consciously or unconsciously still continue to practice racism practices by keeping people out. And they have not taken the time to figure out ???. How to bring people in and they still support the status while ????? exclusive ???. As I said a lot of them may not do it, like, this is what I'm going to do, keep Chicanos out. By continuing some of the status ??? practices that's what they do. That's institutionalized racism.